



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 2.1 SAN FRANCISCO, FRIDAY, AUGUST 21, 1857. NUMBER 24.

Poetry.

The Truth doth Never Die.
Though kingdoms, states, and empires fall,
And dynasties decay;
Though cities crumble into dust,
And nations die away;
Though gorgeous towers and palaces
In heaps of ruin lie,
Which once were proudest of the proud,
The truth doth never die.
We'll mourn not o'er the silent past,
Its glories are not fled,
Although its men of high renown
Be numbered with the dead,
We'll grieve not o'er what earth hath lost;
It cannot claim a sigh,
For the wrong alone hath perished—
The truth doth never die!
All of the past is living still—
All that is good and true;
The rest hath perished, and it did
Deserve to perish too.
The world rolls ever round and round,
And time rolls ever by;
And the wrong is ever rooted up,
But truth doth never die!

CELEBRATION
OF THE
FOURTH OF JULY,
PROVO CITY,
UTAH TERRITORY.

MINUTES OF THE PROCEEDINGS.
At daybreak, the citizens of Provo were awakened by a salute of nine guns by Lieut. Col. Wm. E. Nuttall's Artillery, on the northeast corner of National square. The salute was followed by music by the Martial Band.
At sunrise a National salute of 81 guns was fired, which was a signal for the hoisting of flags and ringing of bells. The Mammoth United States Flag was hoisted upon the corner of National square, under the direction of Lieut. L. J. Nuttall. Flags were displayed from the residences of the Hon. Geo. A. Smith, Hon. Jas. C. Snow, Major G. W. Armstrong, U. S. Indian Agent, Stewart & Huffaker's Store, and various other parts of the city.
At 7 A. M. the Brass and Martial Bands, mounted in carriages, under the direction of Maj. John Riggs paraded the principal streets of the city, discoursing harmonious strains, indicating to the citizens, that the anniversary of the American Independence was to be celebrated with joy and thanksgiving.
At 8 A. M. the Brigade paraded on National square, under the supervision of Brigade-Gen'l. P. W. Conover, assisted by Col. D. Canfield's companies, armed and equipped with appropriate colors and banners.
At 9 A. M. the Escort was formed under the direction of Col. Wm. B. Pace, of 1st Cavalry, Marshal of the Day, assisted by City Marshal, E. Billingsley, and arranged in the following order:
1st—Band Colors.
2d—Provo Brass Band, mounted.
3d—Company of Mounted Rangers, under command of Capt. Lyman L. Woods.
4th—Capt. D. Carter's Martial Band.
5th—Committee of Arrangements.
6th—Two companies of Light Infantry, commanded by Capt. R. T. Thomas and Wm. E. Hams.
7th—Capt. J. Davis' company of Lancers.
At 9 1/2 A. M. the Escort moved up State st. to the residence of Hon. Geo. A. Smith, Delegate to Congress for Deseret, who was received by the Committee in an appropriate manner, and seated in a carriage prepared for the purpose, drawn by four splendid horses decorated with flags, mottoes, etc. Procession moved up State st. to Hickory st., thence up that street to the residence of Major G. W. Armstrong, U. S. Indian Agent, on Washington street. Received him in like manner. Thence procession moved down Washington st. to Carter st., up Carter st. to East Temple st. to the residence of Hon. J. C. Snow, Member of the Council of Representatives for Utah. Committee received him in a similar manner. From thence down Center st. to the Mayor's office

on State st. Received Mayor and suite, together with other invited guests. From thence the procession moved forward in open column to National square, where the Brigade was drawn up in line with arms presented, to receive the Escort.
On the arrival of the head of the column, the Artillery fired a salute and continued at short intervals; the Bands playing until the guests took their seats upon the Stand, under a spacious Bowery fitted up for the occasion.
The Escort then proceeded to take their respective positions in line.
The Brigade was then formed in lines in front of the Stand, extending wings to the right and left, the Cavalry in rear of the Infantry, the Brig-Gen'l., Field and Staff officers, and Music, immediately in front of the Stand.
At 10 A. M. the assembly was called to order by the Marshal of the day.
Prayer by the Brigade Chaplain, J. O. Duke. Music by the Brass Band.
The Declaration of Independence was presented by Judge Carter, and read by the Brigade Secretary, John McEwan; which was followed by a salute, accompanied by three cheers from the troops and assembled multitude.
Extemporaneous Address by Hon. Geo. A. Smith, Delegate to Congress for the State of Deseret.
We have heard the declaration of Independence read, together with the complaints and grievances alleged by the hundreds of our fellowmen, as an excuse to the nations of the earth for the steps then taken; and if any people have cause to rejoice in that stroke of our fathers, it is this people who are now sheltered in these mountains.
It is well known that there has a general hue and cry been raised by the editors, priests, and disgraced officers who have left this Territory and are gone to the States; a hue and cry to endeavor, if possible, to inspire the free men of the United States with a spirit of indignation, to come here and exterminate this people from off the face of the earth. The public press has been called into requisition to bring about this event; and in many instances it has been charged, that we have no right to protection in our institutions, but that they come in opposition to the Constitution and Laws of the United States; and, not having an Oration prepared, I thought I would read a little from the New York Herald of May 3d. The editor of that paper says:
"THE MORMON QUESTION.—Regarding politically, the Mormons are obviously entitled, under the constitution, to adopt the form of religion and the social usages which suit them best. No authority to interfere with their religious institutions has been committed to the Executive, or to Congress, or to any other person, persons, or assembly; they alone bear the responsibility of them. And according to the popular and usual reading of the constitution, whosoever the Mormons shall have gathered a population sufficient, and framed a constitution republican in its leading doctrines, the Congress of the United States is bound to vote for their admission into the Union as a sovereign State. Objection may be taken to their polygamy; but, according to the doctrine of the Nebraska law, which is the only true and safe doctrine for the country at large, such an objection as this would be impertinent and Congress would have no right to press it. The subject of matrimony is one of these domestic questions which the Nebraska law clearly places beyond the pale of Congressional interference. According to the political principles which form the present basis of the policy of the United States government, we are, in strictness, bound to admit Utah, with adequate population and a republican government, without making the least inquiry about her religious institutions.
"Again, most of the assailants of the Mormons treat them as pagans and heathens, and call upon the American people to interfere 'as Christians' to put them down. But the men who talk this do not, as it might seem, enjoy a monopoly of Christianity. The Mormons can quote the Bible with any D.D. of these parts. The only difference between their study and their inferences from the Inspired Record arises

from their selecting, as their favorite portions of Scripture, the Old, while our parsons prefer the New Testament. But all the Christian churches admit that both are of equal authenticity and equal authority. Wherefore it follows that, when the Mormons show us that Abraham, Isaac, Jacob, and the other patriarchs, Solomon, the wisest of men, and David, the man after God's own heart, were inveterate polygamists and kept harems to the extent of their means, our Christian reasoners are necessarily silenced. They are shown, by unanswerable evidence, that the vice which is reproached to the Mormons, was practiced by God's peculiar people, and, seemingly, with particular uncton by the very men among this people who were the most frequent recipients of the divine bounty. So far, therefore, as the Holy Bible is concerned, the Mormons are, according to strict logic, much better qualified to persuade us to take four wives, than we are to induce them to stick to one.
"Politically and religiously then, the Mormons have the whiphand of us, and know it. They know that the safety of the Union will not permit us to establish such a precedent as interference by Congress with the religious institutions of a Territory or State; and they are aware of the vantage ground which their adversaries give them by appealing to Heaven and the Scriptures to condemn their depravities."
This is a complete admission of our rights. I have read this simply to show, that all our enemies know they are lying about us, and that we are upon constitutional ground, and they are sometimes forced to acknowledge it. This same editor of the N. Y. H. is among our greatest enemies; and, gentlemen, if that is not acknowledging the corn from an enemy I am mistaken. While I was at Washington, I was told by eminent Statesmen that, that, viz., a republican form of government was the only question to be raised on our admission. So far we cannot ask a man to write fairer. This editor has conceded the whole question: still he says it "bristles with difficulties." Should I undertake to turn burglar and break into a store or dwelling, to break through bolts, bars, locks and the like, in the face of the law, I might well speak of "difficulties." So if men attempt to take away the rights of the Mormons, or any other people, the question immediately "bristles with difficulties." The Herald further says:
"In the first place, though long usage seems to have given to 'may' the force of 'must' in the section of the constitution referring to the admission of new States, it does not appear at all certain that such a construction of the sentence is warranted. 'May' is not the same as 'must'; Congress may well have been endowed with a power, without being charged with a duty. It 'may' admit Utah if the interests of the Union would be extended thereby; but it 'must' meet at regular intervals to take counsel on the affairs of the nation. We suggest to the administration and to the scattered members of Congress to give this point proper thought."
I will not read the balance of the piece; it is simply the old charge of rebellion, hatched up with advice to 'divide and conquer'—to send a new Governor here shrewd enough to sow disunion among the people, and smart enough to make one half the people kill the other half, with the aid of the Governor and his troops. This is perhaps popular and good doctrine with him, but Elder Taylor very wisely advises, when they get the Mormons divided to be careful and save the pieces!
This editor displays his acumen in trying to force a new interpretation of the words, "may" and "must!" and after Congress has admitted eighteen Territories as new States without ever thinking of such an interpretation, he just now starts up a new question and advises Congress to think gravely of it.
From what we have read, it is plainly understood and known by our most inveterate enemies, that they have no right to interfere with us, and, if they should interfere with us, we are in the right and they place themselves in the wrong, and we must depend upon heaven to defend our cause, for we stand upon constitutional principles.
Up to the 23d May, there had been no appointment for Governor of Utah, and Governor Young's friends were warmly pressing his re-appointment. Ex-Judge Draymond's tales were becoming unpopular. His friends

were writing in favor of him, but some things were leaking out which caused others to expose him. The last mail brings news, that instead of his going to his family, he went to Chicago, Illinois; and his wife who lives at Oquawka, hearing of his being in Chicago, went to his hotel to endeavor to see him; but after waiting for a few days and not finding him, she returned home to Oquawka, and found that he had been there in her absence and stole the children. This brought the Oquawka Plain Dealer upon him, who published the foregoing statements, which have been copied into the St. Louis and other papers.
I have no doubt but that a spirit of indignation exists in the minds of hundreds whose desire to murder, destroy, and ruin this innocent people is boundless; but the protecting hand of the Almighty is in the midst of the valleys of the mountains. There is a great deal wider waste between them and us than there need to be. You have not heard from Carthage or Warsaw for a week past, and it will take them as long to come here as it did us. It might take them a little longer; for we were forced to come! We were hurried and had to leave in mid-winter; and inasmuch as it is rumored the people of the United States mean to destroy us, if any are nervous, they might do well to go to some of those countries where everybody is perfectly safe! But if any considerable force ever invades these mountains, it will be a mob force; for no legal, constitutional force can ever come here on such an errand. But mobs are sometimes very troublesome. A man told me it was the fixed intention of the people of the United States, to come here with a force sufficiently strong to exterminate us all from the face of the earth. I answered, I had been exterminated two or three times! and I had made money at it. The probability is, another extermination would make us all rich! The spirit of the Devil reigns among the children of men, and stirs them up to hatred against every man and woman that believes in the priesthood.
I will submit the facts of the case to be tried; and you will find more crime published in one day's papers in any considerable city in the States, according to their own reports, than has been committed in this Territory since we came here. You might go into one of the most righteous neighborhoods in the Eastern World, and an opposition will be immediately raised, and they will not know the reason why. Bishop Duke, our Chaplain, remembers the time when some Christian deacons in Massachusetts tried to smoke us out of meeting with brimstone! and we had as much hell-fire and brimstone as we ever wish to have; but we stuck to it and preached to the people. I told them some sectarian priest must have been there preaching hell fire, and forgot to take it all away with him! I said, it was the first time I had been in Massachusetts, and I felt gratified, that, judging from the smell, they must have had the itch cured! This was about twenty years ago, and before polygamy was ever dreamed, thought, or heard of among the Mormons. It had never been taught or believed by the Saints, yet coats of tar and feathers, and rotten eggs, destruction, distress and bloodshed by mobs were to be poured out upon this people, because the son of the Priesthood had begun to dawn upon the earth. But they may sit down at home if they have a mind to, for we wait peace; but if they come to destroy us, God will raise up an hundred for every one they destroy; for the Saints of God will arise and increase, and the best thing they can do is, to let us alone, acknowledge us competent to regulate our own institutions, and attend to their own business.
An officer of the United States has made an estimate of the cost of exterminating us. He says it will take eighty millions of dollars, and twenty thousand lives of the flower of the American people; and when they have done this, will they have overcome the people of God? NO! They will simply have conquered a barren desert, not worth any thing to them. He says every bullet they fire will cost its weight in gold, and every ounce of flour will cost an immense sum. By this time, we may with propriety think they had better let it alone; for there is no man but what feels there is a point where forbearance ceases to be a virtue. Our people have been murdered all the day long; in Jackson county, in Illinois, and in every place where we have been. Murder and bloodshed have followed our track, and we have yielded every time, and probably are we have got up much larger than we were before, and it is commensurate folly to try to bully us to change our religious opinions. As I told Mr. Morrell, the more you hammer a people for opinion's sake, the firmer you establish them in their views; and he ought to accompany his famous "Bill" for the suppression of Polygamy, with an act appropriating

five millions of dollars to build prisons, and then we would resist it all in our power. What! said he, would you resist the United States by force of arms? I answered, of course we would not, for there is an abundance of legal means to render void so unconstitutional a measure as your Bill.
I am well pleased and highly gratified with the proceedings of the day; with the military, the music, and the officers of the day; and I say to you, Continue to advance in Provo upon the laws of eternal increase, and the amount of it is, the kingdom of God is on the increase, and will increase, and that of the devil is on the decrease. We are becoming more united, and they are daily becoming more divided. LET US BE UNITED.
The address was answered by three hearty cheers by the assembled multitude.
Toasts came next in order; also patriotic, sentimental, and comic songs by different individuals.
The Constitution of the United States.—An instrument brought forth by the inspiration of God. It will ever find a firm support among the mountain sons of Utah.—G. W. BEAN.
The spirit of our Fathers of Seventy-six.—May it ever be cherished in our bosoms. May their valor, integrity and patriotism never be forgotten in Deseret.—G. W. HUFFAKER.
George Washington.—His name is enrolled with honor on the brightest pages of his country's history, his life a model for Statesmen and Warriors of modern times.—(GEORGE W. ARMSTRONG.)
Andrew Jackson.—The noble defender of New Orleans. His deeds will be remembered with gratitude, while the bosom of every true American will beat with emotions of delight at the mention of his name.—G. W. ARMSTRONG.
James Buchanan.—The Democratic President of the U. S. "The people of the Territories form their own domestic institutions in their own way."—G. A. S.
His Excellency Brigham Young.—May his patriotism be known and appreciated by every American, as it is by those who inhabit these mountains.—L. N. SCOVILL.
Geo. A. Smith.—The Historian, beloved by his friends, hated by the devil, and honored by the Gods. When he counsels may we all give heed and obey.—E. BILLINGSLEY.
The Presidency of Provo.—James C. Snow and council. Mormon philosophers, mountain grammarians, backed up by Mormon thunder and Mormon people.—E. B.
Geo. Q. Cannon.—Editor of the Western Standard.—May the Cannon continue to roar from the Pacific to the Atlantic until the principles of truth are established in every honest heart throughout the land.—G. W. B.
Wm. I. Appleby.—Editor of the Mormon.—May the spirit of his paper ring through the nation like peals of thunder attended with the vivid lightning of heaven.—JAS. C. SNOW.
Next followed a spirited address by Brigadier General P. W. Conover.
A patriotic song by H. White.
At 2 P. M., at the sound of the bugle, the Escort was re-formed under the direction of the Marshal of the day.
The Escort formed in procession, in the following order.
1st—Band Colors.
2d—Martial Band.
3d—Brigadier General's Staff.
4th—Mounted Rangers, com. by Capt. L. L. Woods.
5th—Brigade Colors.
6th—1st Reg. of Infantry, Col. D. Canfield.
7th—Artillery, Lieut. Col. W. E. Nuttall.
8th—Company of Lancers, Capt. J. Davis.
9th—Escort of Committee, with guests, Mayor and suite.
10th—1st Batt. of Cavalry, Lieut. Col. J. H. Clark.
11th—Citizens.
Procession then moved forward, with the bands playing and colors flying, and returned the guests to their residences, under the fire of musketry. The Escort then returned to the parade ground, where they were dismissed by the Marshal of the day. They then resumed their positions in line of the Brigade. The

committee of arrangements then advanced, and tendered their thanks to Brigadier General P. W. Conover, for the aid and assistance so promptly rendered by the Brigade under his command, in carrying out the arrangements of the day.
The committee received a very gratifying and satisfactory response from the General, and retired. The military were then dismissed, and retired from the ground.
The firing of artillery and lowering of flags announced the setting sun.
The proceedings of the day were participated in by a large concourse of the citizens of both sexes and all ages, who filled the large Bowery to overflowing. Peace and harmony prevailed throughout the day, and the spirit that was manifested by those present showed, that the spirit of the sires of '76 was burning in the breasts of their sons in Deseret.
L. N. SCOVILL, } Reporters.
J. B. MILLER, }
The Woman's Story—Mrs. McLean.
The papers were recently full of the account of the murder of the Mormon Elder, Pratt, by Mr. McLean, on the alleged charge that he had seduced Mrs. McLean. It was gloomingly told and enlarged upon—rolled as a sweet morsel in the mouth of Scandal. Not a word against the outrage was anywhere spoken. The whole details were given approvingly, boastingly, rejoicingly. McLean is almost canonized as a hero for the deed. Pratt is treated as would be the death of a beast of prey. Mrs. McLean is looked upon as the denizen of a brothel. And thus was the affair passed off.
But Mrs. McLean, smarting under a tyranny next to death, has appeared before the public with her statement. It will be found in another place, under the head of "The Story of a Woman's Wrongs."
This statement has been quite generally published, by the leading papers of the country, but everywhere with a sneer, a cold voice of insult and bitter insinuation. She has everywhere been pointed at as an example of to what infatuation will lead a woman.
But would that the falsely educated, bigoted, and vindictive, who are so ready to denounce without investigation, could see how really they are infatuated, far, far worse than the poor, suffering victim of their hatred and animosity.
Not one word can be said in favor of the polygamy of Mormonism. It is contrary to justice, reason, and the law of nature, but it is no more so than any other gross monopoly. And it is a great deal better that a dozen women should live with one man, as his wives, members of his family, loving their children and being as good mothers to them as possible than the licensed brothelism of the Christian cities of New York, Philadelphia, New Orleans, and even Chicago, and a million times better than the open, shameless ravishing all over the land of slavery.
Let every earnest, true woman read Mrs. McLean's story, and then ask her own soul which was the greater wrong? Beaten, oppressed, driven from home, and persecuted in the most tender ties of womanhood and motherhood,—where is the instinctive woman who will turn cold from her and with a smiling complacency upon McLean?
It may be necessary for us to repeat emphatically, to prevent misconception, that we totally repudiate all affinity with anything of Mormonism of which we have any knowledge. But we have an abiding faith in womanhood; and we enter earnest protest against the gross wrong done to Mrs. McLean. We ask the women of the country to read her statement.—Chicago Weekly Ledger, June 13.
A young boy, who is learning English came across the passage in his Bible, "We have piped unto you and you have not danced," and rendered it thus:—"We have foot toot to you, what's de matter you no jump?"

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FRIDAY, AUGUST 21.

WANTED IMMEDIATELY

At this office, a second hand Press—not smaller than a Royal.

The contemplation of "olden time," when Solomon of Israel and Hyrum of Tyre were using the wealth, skill and power of their kingdoms to build a house to the name of Jehovah, fills the mind with peculiar feelings. It must have been a scene of singular interest to behold such an army of workmen who were "filled with the spirit of wisdom in all cunning workmanship," laboring in the forests, in the quarries and upon the building. They realized that they were at work upon a structure, the like of which had not been erected since the days of Enoch. It was to be the Lord's House, in which the ark of the covenant was to rest, and in which the Shekinah was to be the visible evidence of His presence. That house would be hallowed, and would bless Israel because of it. There would He accept the sacrifices and offerings of his people, there should the priest receive knowledge from his mouth, and there would he manifest unto them his glory. There should the ordinances of their faith be administered, and there should the "man of God" clothed upon with Aaron's robe and the sacred breastplate, stand up with Urim and Thummim to inquire of and receive divine responses from God.

The history of that building is familiar to the Saints. They have read of the herculean task of its erection—of the ear rings, finger rings, nose jewels, golden wedges and coils by the bushel which were consecrated by the faith and piety of Israel for the building and adornment of that house of God. They have read of its dedication by Solomon, at which time the glory of God was so powerfully present that the priests could not stand by the altar to administer. They have also read of the stragings of subsequent generations, being led astray by the seductive reasonings of the priests of the great Immortal, Baal, and the consequent defeats in battle, banishments and enslavements—of the defilement of that house with idol worship, and its consequent destruction by the divine displeasure—of the return from the Babylonish captivity, and the rebuilding of the temple under Zerubbabel, in the days of Haggai's prophecy—of the visit of the Son of Man to that house who found it polluted and rejected it—its subsequent destruction by Vespasian—and the promise that a House shall be built in the last days whose "glory shall be greater than the first," which house the Lord will visit to purify his priesthood and bless his people, and from which his law will go to the nations to instruct them in his ways that they may walk in his paths.

The spiritualization of the prophecies, has had the effect to veil this and many other divine utterances concerning the last days, from the notice of Christians. The latter-day promises and glory though written in all plainness, have been spiritualized away into obscurity and uncertainty to that degree, that they are supposed to end in a Millennium of sects! This obscurity remained unbroken until the angels of God visited Joseph Smith, and opened his mind to the great dispensation of thefulness of times. It was then that the honest in heart began to see that something was to be done in the last days, besides sending out missionaries to propagate sectarianism. They began to realize that Zion was to be established by the gathering of the Saints, and a house of the Lord erected.

God has given us the reason why that house should be built. He says:

"And again, verily I say unto you, Let all my saints come from afar; and send ye swift messengers, yea, chosen messengers, and say unto them: Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come, may come, and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth; and with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not a place found on the earth that he may come and restore again that which was lost unto you, or which he hath taken away, even thefulness of the priesthood; for a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you all, ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me.

"And again, verily I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which I have built to my name? For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was; therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name.

"And verily I say unto you, Let this house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I desire to reveal unto my church, things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of thefulness of times."

Here then are the reasons which God himself assigns for the building of a house to his name. These are accompanied with a standing and continual commandment to the Saints, which they are bound to fulfill when they are situated so that they can; or, says God, I will reject you as a church with your dead. To fulfill this command the foundation of a temple has been laid in Zion, and the Saints there are laying to with their mights to build the sacred edifice. While they are so doing, and in consequence drawing down upon them the blessings of heaven, what are we doing in California to assist in so holy a work? Let us too "arise and build." Let us gather our substance together, and take it with us to the land of the Saints, where the labor of our hands may be added to our tithings and consecrations, to be registered as a memorial of us, in that house where Jehovah has promised to "put his name." Then when the temple is completed, consecrated, and hallowed with the divine presence, we too may pass its sacred portals and enter in its courts, and receive the ordinances of the New Covenant both for ourselves and our dead. Until this be done, the church is liable to ills which will be then measurably removed. If we desire God's special blessings upon our substance, our families, ourselves and the commonwealth of Zion; if we desire his special presence to go before us and defend us from every foe, we must build him a house where that presence may rest as in days of old. Again, if we desire the law of the Lord to be revealed infulness and to go to the nations, we must build him a house; for it is a settled fact in prophecy, that in the last days the law of the Lord must go forth from the house of the Lord in Zion. That house is to be the great preacher to this dispensation. Already the gathering of the Saints is preaching louder to the world than mere missionary efforts can; but when the world shall know that the house of God is established in the American Zion, many thousands will see clearly that Jehovah is at work among the children of men, and that Mormonism is a living truth.

A Trip through El Dorado Conference.

Two weeks preceding this were very pleasantly spent by us in visiting, in company with Elder Shearman, the various portions of the field—El Dorado Conference—in which he, in conjunction with Elders F. W. Hurst, John B. Thatcher, Aaron D. Thatcher and C. C. Hurst, is laboring. After holding Conference at Salmon Falls, on Sunday and Monday, the 2d and 3d inst., we repaired to Union Town, where we held two evening meetings, and preached to respectable congregations, who listened with good attention to the arguments adduced from the scriptures in support of the doctrines of salvation which we had been commanded to declare unto all men. We also took a trip to Coloma, visited Mr. Peter Wimmer, examined his orchard, which contains some very fine trees, partook of his peaches, which were excellent, and was shown by Mrs. Wimmer a piece of gold, of about \$5 weight, the first piece of gold found in the race of the old saw mill at that place, and the discovery of which set the whole world agog. Mrs. W. values the specimen very highly, and has refused several extravagant and tempting offers for it. From Union Town we went to Placerville, and thence to Father Lunceford's ranch in the vicinity of Shingle Springs and French Town. Here we held several meetings. The people felt well; those who had bowed in obedience to the precepts of the gospel, manifested their determination to do all in their power to live up to the requirements of their religion; those who had not, but who had their attention directed to these principles, expressed their desire to hear further, and not to cease their investigations until they had satisfied themselves relative to its claims. On Monday morning, we left the hospitable dwelling of Father Lunceford, and directed our way to Salmon Falls again. After a short stay here, we wended our way in the direction of Auburn, visiting the Saints by the way, and in every instance receiving a warm and cordial welcome. We were kindly furnished with horses by Mr. Miller and Father Crow for the purpose of making a visit to Grass Valley and Nevada. We started from the house of the latter, and made a brief visit to these places, too brief

entirely to enable us to satisfy our feelings. This, in fact, has been the difficulty generally; we had so little time to spare and the places to be visited were so numerous, that we could only make a flying visit.

The El Dorado Conference is in many respects a hard field to labor in, and the elders require a large amount of faith and patience, coupled with indefatigable industry to accomplish any great results. Yet the field, we believe, is in a much better condition now than it ever has been. In many places there is a feeling of hostility manifested; but this is rather a good sign than otherwise. We are always fearful that every thing is not right, and have but little hopes of accomplishing much, when all is peace around us. It is when Satan perceives that his kingdom is in danger, that he and his emissaries rage, and it is then that we may look for success. The excitement which has been raised of late against the Mormons, though it has had the effect to cause the rancor and hatred of many to be more embittered, has had a tendency to awaken peoples' minds to the investigation of our principles. The tendency of such excitement and movements always was and always will be to swell our numbers, and to increase the influence of truth and the terror of its adherents in the minds of evil doers.

We trust that the elders will not relax their efforts in warning the people, and in laying before them in plainness the principles of our holy and glorious religion. If they reject our testimony, upon their heads will rest the condemnation; we shall be clear, and our garments will be unspotted with their blood. If they prefer bespattering the elders externally with eggs, instead of administering them to them as food, let them pity the poor creatures, and pray that their ignorance may be dissipated, and their eyes be opened to see that violence is not argument, and that by resorting to such a course they only give the world another evidence that their position is indefensible.

Christianity vs. Paganism.

The news from British India which may be found in another column, re-awakens the thought that will force itself upon the mind, that Christianity opposing Paganism is like Satan rebuking sin. For upon investigation, it is as clear as anything can be, that the difference between them in their theistical doctrines is altogether more apparent than real. However many visible mediums or images the Hindoo may have through which to adore the great Invisible, they are neither more absurd nor farther from truth than are the like things perched up in Christian temples for the same purpose. It is out of the power of man to prove that the crucifix is less an idol than Juggernaut, or that the Hindoo is more an idolator while worshipping the Deity through his cast-iron Christna, than is the Christian while worshipping Him through a wooden Christ. In both cases they are visible somethings introduced to represent an invisible Nothing; or, in other words, they are materialities personating immateriality. Both the Christian and the Pagan believe in an incorporeal Deity—both believe that to approach the point of divine perfection, is to be untrammelled and completely disrobed of matter. Their heaven is beyond space, and without locality; their Deity is bodiless, yet sitting upon the top of a "topless throne;" and their approach to it is through the door of the annihilation of matter. These remarks are not penned in a spirit of censoriousness or cavil; but they are facts which cannot truthfully be denied; and having long since come under our observation, we can not pass a fitting occasion to speak of them.

Unfortunately for Christians, their knowledge of the faith and worship of Pagans comes through their priests: who, whatever may be their failings in other respects, may never be charged with telling the truth about the poor Heathens! Did Christians know that through the pile of idol rubbish called heathenism the Hindoo sees and adores the same God that he does, did he know that the Brahmin's conceptions of the Deity will in many particulars compare favorably with the most orthodox Christian creed, he would be quite willing to throw the mantle of charity over those non-essential differences in worship, and put a stop to foreign missionary enterprises. What Christian could not join with the Hindoo in singing this hymn which may be found in Rig-Veda, x., 121:

"In the beginning there arose the Source of golden light—born as the only Lord of all that is. He established the earth, and this sky;—Who is the God to whom we shall offer our sacrifice?"

"He who gives life, He who gives strength; whose blessing all the bright gods desire; whose shadow is immortality; whose shadow is death;—Who is the God to whom we shall offer our sacrifice?"

"He who through His power is the only King of the breathing and awakening world;—He who governs all, man and beast;—Who is the God to whom we shall offer our sacrifice?"

"He whose powers these snowy mountains, whose power the sea proclaims, with this distant river—He whose these regions are, as it were, His two arms;—Who is the God to whom we shall offer our sacrifice?"

"He through whom the sky is bright and the earth firm—He through whom heaven was established—nay, the highest heaven—He who measured out the light in the air;—Who is the God to whom we shall offer our sacrifice?"

"He to whom heaven and earth, standing

firm by His help, look up, trembling inwardly—He over whom the rising sun shines forth;—Who is the God to whom the rising sun shines forth;—Who is the God to whom we shall offer our sacrifice?"

"Where the mighty water-clouds went, where they placed the seed and lit the fire, thence returned He who is the only life of the bright gods;—Who is the God to whom we shall offer our sacrifice?"

"He who by his power looked even over the water-clouds, which gave strength and lit the sacrifice, he who is God above all gods;—Who is the God to whom we shall offer our sacrifice?"

"May He not destroy us—He, the creator of the earth; or He, the righteous, who created heaven; He who also created the bright and mighty waters;—Who is the God to whom we shall offer our sacrifice?"

These sentiments have only to be baptized with Christian names, to render them fit to be sung in American churches; and yet they are the sentiments of Heathens who are supposed to need religious instruction from Christian teachers. The truth is, that the Hindoos worship the same bodiless God whom the Gentiles in all ages have worshipped. An incorporeal Deity is *par excellence* the Gentile God. We find Him mentioned in Christian creeds, as having neither "body or parts." In the days of the incarnation of the Savior he was worshipped by the Gentiles under the names of "Mind," "Wisdom," "Good," etc. This Deity can be clearly traced back to the earliest times under the appellation of Baal, until he is confronted with Jehovah the corporeal God, whose person was revealed unto Moses, and who ever held the worship of the immaterial God of the Gentiles in utter abomination. Jehovah announced himself as the "living God," in contra-distinction to Baal the imaginary deity of the world.

The introduction of image worship, may be traced to the notion of the immateriality of God as the cause: for the human mind can not conceive of a being without either body or identity. There is nothing about such a being upon which the mind can fix itself: hence the sun and other natural objects were at first taken as visible and material objects through which immateriality might be adored. These once adopted, statues and artificial objects of various kinds were sure to follow. And they have followed in all ages of the world, and among all nations, both Christian and Heathen. They may be seen this day in Christian temples in San Francisco, where idols impiously called "Jesus" receive, as absolute an adoration as does the image called "Josh" in a heathen temple also in our midst.

There was a speciousness in Gentile theism and image worship, which even the Israelites could not at all times resist. It repeatedly led them astray, and brought upon them the displeasure of the true and living God: a result altogether incomprehensible upon the supposition that heathenism was the absurd thing as represented to us by Christian teachers: for how was it possible for a people taught by prophets and the voice of inspiration to be seduced from the worship of the true God, and led to fall down to stocks and stones? But when their minds became poisoned with immaterialism, it was easy enough to sacrifice to images.

We are told by Moshem, that at the birth of Christ the universal faith of world was, that the supreme God was an immaterial being. And if we read the New Testament carefully, we will find that the great struggle of the apostles was to disabuse the world of that notion. In fact, it appears that the New Testament was written expressly with that view. Its burden is, that Christ is God; and at the same time a material being. He was God, yet that divinity which they had "seen with their eyes"—had "handled with their hands," and "had heard with their ears." 1st John, 1: 1. He was a being of "flesh and bones." To deny the materiality of God, was anti-Christ, and that was the anti-Christ which was to come into, and then was in the world, and is now universal, as it ever has been among the Gentiles. 1st John, 4: 3. We shall reserve the consideration of the manner in which this anti-Christ crept into the place of Christ, until another time; suffice it to say, the dogma does not appear in any of the earlier creeds, nor until times comparatively modern.

The reason of the ill success of Christian missionaries among the Hindoos exists in the fact, that upon a comparison of creeds the latter see less to admire in Christian immaterialism than in their own. They see an evident inconsistency between the Bible and church articles. The latter indeed contain doctrines not dissimilar to their own, but the evident material nature of Jehovah and Jesus gives the lie to the creed. Their own doctrines and sacred books agree better. They mutually teach immaterialism and the ultimate annihilation of matter. Hence, the incorporeal nature of God being admitted by the missionary, the Brahmin has really the vantage ground in argument, because his bible (Veda) sustains him, while the Christian Scriptures give to the immaterialism of the creed no countenance whatever. This vantage ground has sustained the Hindoo against the Christian, though the latter has been backed up by conquest and force of arms. The British have ruled Hindostan for years, and whatever innovation has been made upon the religion of the natives has been done by law, enforced by bayonets. The present attempt to forcibly destroy the super-

stition of caste is made expressly to increase the facilities of missionary propagandaism. To destroy the Hindoo's caste, is to effectually debar him from reaching the bliss of annihilation in his own way; and, with the aid of bayonets, will force him to seek for it Christian fashion! The present insurrection will, perhaps, result as heretofore in the discomfiture of the natives and the energy of British rule; but a fierce and bloody struggle may be expected. The only hope the native has of heaven, is to break the yoke that galls him, and free himself from the task-master that not only claims the service of his body, but also seeks the enslavement of his soul. Doubtless the hand of God is in this matter, and it may be that the time is near when the power of the Brahminical superstitions will be broken, and the way opened for the Hindoo to receive the testimony of the true and living God.

The August Company for Utah.

The company which was expected to have started to-day, the 21st, from this country for Utah, will not be able to complete its arrangements and get off before Wednesday, the 26th inst. The 26th, therefore, is the day that has been appointed for the company to start; and as the majority of those composing it belong in the vicinity of Centerville and ex-mission San Jose, Alameda county, we have deemed it best to designate Br. Zachary Cheney's ranch, about a mile and a half from Centerville, as the place of rendezvous; at that place it will be organized. Those who are intending to go in this company and who live elsewhere than the vicinity of the place of rendezvous would do well to be on the spot punctually by the time appointed, as the lateness of the day of departure and the length of the journey will not admit of further delay.

After the company starts, and while on their way over the Sierra Nevada to Carson valley, it will doubtless receive some few accessions from those who are desirous of emigrating this season but who live too far eastward to make it convenient to join the company at Br. Cheney's. These accessions, with the addition of strength which will be obtained by the union of this company with that now awaiting their arrival at Carson valley, will make the company sufficiently numerous to cross in safety to Great Salt Lake City. Proper precautions will, of course, have to be taken to guard against Indian attacks and depredations; and if these be taken, we are satisfied that all will be right, and the company will pass along without any trouble or difficulty. Every man should be well provided with arms and ammunition, and they should be convenient at all times, so that in case of an emergency they could be used at a moment's notice; too much care can not be exercised, however, to guard against accident thro' the careless handling or placing of firearms.

As the company will calculate on travelling steadily and at a good speed to the place of their destination, good animals only should be taken, such as will be likely to stand the trip and do their duty in harness or under saddle. Care should also be taken in loading the wagons; every thing should be weighed, and nothing put in with the remark, "Oh, this is but a trifle, its weight is of but little consequence." We have seen good teams broken down by over-loading them with trifles, articles whose weight their owners thought would make but little difference in the load. Avoid this.

We sincerely hope that every man and woman that intends to go at this time to Utah, will go with the full determination to live their religion when they get there. If this should not be their design, better far for them to stay in California; for their trip across the plains will be but a useless expenditure of means, time and labor. The counsel of President Young, contained in his letter to us published in the STANDARD of last week, can not be perused too often nor borne too much in mind by those who have any design of going to the Valleys of the mountains to live. He says:

"Do not advise persons to emigrate who would not serve God when they get here, as such are only a drag to those who are faithful, and the more we have of them the poorer we are. You had better, as I have no doubt you have done and will do, tell the Saints what they may expect when they get here; that is, to hold themselves in readiness to forward the interests of God's kingdom, even to the laying down of their lives, should the exigencies of time require it."

If the Saints leave this country with a determination in their hearts to abide by this counsel, they will have the right spirit on the plains; they will move along harmoniously and peaceably and enjoy their religion, and when they arrive at the place of their destination they will find that they are one in spirit and in feeling with those already there.

To maintain a strict guard, to be well armed and in possession of a good supply of ammunition, are precautions absolutely necessary to give security in travelling through the Indian country; but there is a more insidious and wily foe than Indians against which the Saints have to guard. Sleepless vigilance and diligence in attending to all the duties which devolve upon them as the people of God, can alone prove the means of defence against his attacks. We trust that those who are intending to leave this country will remember this.

Go and see Adams' Alligator.

From Carson Valley and the Plains.

The intelligence received from the eastern side of the Sierra Nevada confirms the accounts previously received, of the existence of an organized band of robbers composed of Indians and whites, who are seriously annoying the immigration. One desperado has been killed, who proved to be a fugitive from justice from California. A man named Brown and two others named Jones, ostensible traders, were seen at Gravelly Ford, on the Humboldt, on the 30th of July, since which time they have not been heard of. Some surmise that they have been killed; but the probability is that they are in league with the Indians. On the 19th of July, the train of Messrs. Holloway & Rector was attacked by Indians and whites. This occurred at the head of Goose creek, where the road leaves the canon. They (H. & R.) are confident that this attack was led on by white men, for they distinctly heard the voices of three who spoke English freely. They also swore in English vociferously. A train known as Buster's train was, while crossing the plains, attacked by about thirty Shoshones. Twenty-four of the Indians were killed, and one white man who is supposed to have been the leader of the band.

All the Indians who were seen near the camp of Holloway & Rector had new rifles, and it is thought that Tooley and the two Haws carried them this season a whole wagon load of arms and ammunition. The *Chronicle* represents the Haws as having been "hangers-on upon the Mormon camp," and, finally, members of the mysterious and bloody band of "Danites," but were ejected from that mythical body because of their extraordinary villainy. This imaginary Danite band has been a terror to certain editors and priests, whose superstitious transform shadows into giants and posts into hobgoblins. The Danite band was neither more nor less than the creation of the Missouri robbers aided by Mormon apostates, and applied in the first instance to the militia of the Mormon county of Caldwell, whose only obligation was to preserve the peace and maintain the supremacy of the Constitution and the laws. This name became notorious because of the fearful oaths which were supposed to bind them together, and the horrid crimes said to have been committed; and was afterward applied to the police of the city of Nauvoo, whose oath in no wise differed from the usual oath of policemen, and is now applied to the police of Great Salt Lake City. This is all the Danite band that we ever knew of, and we have been a member of the Church of the Saints for the last twenty years. These Haws, are not nor never were members of the Salt Lake City police, but had they been and were detected in villainy and dismissed from that body as the *Chronicle* infers, it reflects credit upon that body, and gives the lie to the wretched yarns about the supposed Danites.

We should have been less particular about this, did we not perceive a latent desire to shift the responsibility of the outrages committed upon the immigrants from the guilty parties to the Mormon people, and thus increase persecution against the Saints in California. There can, however, be no doubt that white men are in league with Indians to rob and murder immigrants; and it is quite possible that some of those men may have been as jackals prowling around and in the "Mormon camp." But the people of this State may rest assured, that if they fall into the hands of the citizens of Utah, they will meet with certain and adequate punishment.

With respect to crimes and misdemeanors the situation of the Saints is in some respects the opposite to that of Christians. Among the latter, if a crime be committed, no one is held responsible but the perpetrator. But if a Mormon be guilty of crime, the whole church must bear the blame. It matters not whether he is a member of the church, or not, if he has been a member and apostatized or cast off for his misdeeds, or if he has been amongst our people, whatever crime he may commit thereafter is sure to be charged upon the Mormon church. There is such a manifest injustice in this, that one would suppose that a people professing the liberal sentiments of American citizens, would be the last to be guilty of it. But experience has taught us, that whatever of courtesy, honor, justice, humanity or right which Christians freely accord to each other, it is by no means intended that such neighborly dealing shall be extended to the Latter-day Saints. Consequently the church must expect to bear the blame of the wicked acts of apostate Mormons, bickery Mormons, etc., until we attain unto a position before the world, that will demand the observance toward us of at least the common courtesies of life.

PACIFIC MUSKIE.—Mr. Adams has added an Alligator to his list of curiosities. The Sea Lions appear to endure their captivity very patiently, and are interesting objects to lovers of natural history. We believe they are the first of the kind ever kept or shown alive for any length of time.

The Latter-day Saints

Meet every Sunday in this City, at the PIONEER HALL, Stockton street, near Jackson, at 11 A. M. and 7 P. M. All who wish to investigate the principles of truth as revealed for man's salvation in the gospel of Christ, are cordially invited to attend.

THE WESTERN STANDARD.

Correspondence.

MISSIONARY REPORT.

SAN FRANCISCO, AUGUST 12th, 1857.

To Elder C. W. WARD.

Dear Brother, I am with great pleasure I occupy a few moments to communicate with you, to announce my safe arrival in this place. I left Sydney, in company with Elder Guy, on the 30th April, on board the *Live Yankee*, on our way to Zion. By the protecting care of our Father in Heaven, we were permitted to land at San Francisco on the 9th inst, for which we feel to lift up our hearts in thanks to him for his goodness towards us, so far through our journey.

I am happy to say, that the work in Australia is still steadily progressing, although there is a great deal of opposition to contend against; and although that is a land of gold, there are a few who are turning their backs against the golden calf, and searching after righteousness. I have every reason to believe that there is a great many who will yet rise up in obedience to the cry from heaven, (Come out of her my people) and gather to the valleys of the mountains.

Dear Brother, I cannot but remember a number of the Saints to you, who are still on that land, and who still cherish a warm heart towards you, for the teachings which you gave them, and the seal and earnest desire which you had to up-build the Kingdom of God, while laboring amongst them.

It is truly gratifying to me to be upon the land that God has blessed, and where he has reared his Standard to the nations, after having been cuffed about by unbelievers for the space of three years, as a missionary to the inhabitants to that land; and inasmuch as the Lord has blessed me with health, it is my intention to push through to Zion as speedily as possible.

I have an earnest desire to behold Zion with my own eyes, and listen to the voice of the Prophet, that I may be taught more fully the ways of the Lord; for nothing else would induce me to forsake friends and connections, and the knowledge which I have that Mormonism is true; and I know that all who will live up to the precepts of Mormonism, will sooner or later realize the promised blessings spoken of by all the holy Prophets since the world began, and later by the Prophets Joseph and Brigham. Bro. Guy joins me in love to you, President Cannon, and all the brethren in the land. Praying that you may all be abundantly blessed in all things, I subscribe myself your Brother in the Gospel Covenant.

WILLIAM BAXTER.

CITY ITEMS.

—MORSE ROBBERS AT THE MINT.—Officer Baker, on Thursday, arrested a man named Wm. Brain an employee at the U. S. Mint in this city, upon the charge of robbery. Brain's trunk was found to contain a secret room which contained a number of unmarked double eagles, half and quarter dollars, and triangular pieces of gold left after cutting them from the plate in coloring. Creditable and various kinds of tools were likewise found in his room. Several specimens of value were also found. A rough bag of gold worth \$1,700 was found at Wells, Fargo & Co's, which they purchased of Brain, has been identified as belonging to the mint. Other discoveries to the amount of 9,000, have been made which are supposed to be traceable to Brain.

—ACCIDENT.—On Saturday evening about eight o'clock, as Mr. J. H. Clark, accompanied by a friend, was coming from the Mission, on the Old Road, in a buggy, the horse took fright, ran off on one side of the road and overturned the buggy on a sand-bank. Mr. C., however, kept hold of the reins and stopped the animal. The buggy was righted and the gentlemen took their seats, but before the buggy reached the planking it overturned a second time, throwing the gentlemen with violence to the ground. In the fall, Mr. C. had his ankle dislocated, and his friend had his face badly cut and bruised by coming in contact with the planking.

—CUTTING THE ROPE.—John Thompson was examined on Monday on the charge of malicious mischief, in cutting the rope used at the fire on Saturday night by the Police officers. He stoutly denied the charge, and said most positively that he had no knife. Officer Rose testified that he saw Thompson cut the rope, and arrested him on the spot, and officer Salisbury produced a knife in Court which he had received from the hands of the accused. Thompson was fined \$15.

—FIRE.—A fire occurred on Thursday morning about two o'clock in a barn on a vacant lot, adjoining the premises of Mr. E. R. Burr, President of the Board of Supervisors, on Filbert street, near the Lagoon. The barn, which belonged to Mr. Matcon, in which Mr. Burr had some hay stored, adjoining the stables on Mr. Burr's lot. And three tons of hay were entirely consumed.

—FIRE.—The Metropolitan Theater was destroyed by fire on Saturday night. It is supposed to be the work of an incendiary. This Old Drury of the Pacific was, externally, a building of unpretending appearance; but the interior arrangement and finish was equal, perhaps, to any theater in the Atlantic cities.

—APPROPOS OF THEATERS.—Mr. and Mrs. Stark are playing an engagement at the American, to rather poor houses.

—FELL THROUGH.—A dry horse fell through one of the numerous holes on East street, near Washington, on Tuesday, and was considerably injured in his struggles to get out.

—UNLUCK.—An omnibus was upset near the junction of Third and Brannan sts. on Tuesday. No serious injury occurred to the passengers.

—ANOTHER MURDER.—On Sunday night, the 9th inst. a Spaniard known by the name of Frank, says the *Napa Reporter*, undertook to take away the wife of an Indian, whose camp is among the willows on the other side of the creek, opposite the town. The Indian resisted, when the Spaniard drew a knife and cut him across the abdomen so severely that he died the next morning. The Spaniard fled, and we have not yet heard of his arrest.

—MOTHER OF PEARL IN CALIFORNIA.—The San Andreas Independent says that on Wednesday August 12th, Wm. Leonard & Co., who are sinking a shaft on Jew's Flat, took out a mother of pearl shell of a large size, and in a good state of preservation. It was found in a strata of blue clay cement, at a depth of seventy feet under the ground.

—RAIN.—On Monday evening last, Santa Clara county was visited with a slight fall of rain, which was accompanied with thunder and lightning.

Eastern News.

The Mail Steamship, *Sonora*, Capt. R. F. Whiting, arrived from Panama, on Friday last, bringing Eastern news up to July 20th. The following clippings from our exchanges will give the reader the most important news:

WASHINGTON, July 12, 1857.
The commission of Colonel Cummins as Governor of Utah was made yesterday, and will be forwarded to him immediately at St. Louis, Mo. His instructions will also be completed in a few days and forwarded. The appointments for the Territory have all been completed, and nothing now remains but for them to proceed to Utah as early as they are possible.

D. R. Eckles, of Indiana, has been commissioned as Chief Justice of the United States Court for the Territory of Utah. Mr. Johnson will be continued as Marshal there. The United States Marshal has not as yet been selected. With this exception all the federal appointments for that Territory are made.

Hon. Emory D. Potter has been commissioned Associate Justice of the Supreme Court of Utah, in place of Judge Drummond, who has resigned.

Mr. Mandeville, formerly of New York, has been appointed Surveyor General of California, in place of Col. Jack Hays, who has been appointed Surveyor General of Utah.

Rumor says that seven hundred troops are summoned to march against France, and that it is the design of Walker to retain the army in Kansas and to break up the Utah expedition.

The Secretary of War contemplates sending Col. Johnson, who now is in command in Texas, to Utah, instead of General Harney. This change is deemed necessary owing to reports that are apprehended in Kansas in case he should leave the Territory.

WASHINGTON, July 18, 1857.
Despatches have gone West directing Gen. Harney to throw the entire Utah expeditionary force upon the Colorado River, and to keep the Indians in the preserve order. The Cabinet think the disorganizers will be soon quieted.

MORRIS TROUBLES IN KANSAS.—The intelligence of an insurrectionary movement in Kansas grew out of the fact that a committee of citizens of Lawrence organized a city guard differing materially from that granted by the Territorial Legislature, and the design of said committee of superceding the old charter with the new instrument. This action, which was in effect a nullification of the law, was regarded by Gov. Walker as treasonable, and he forthwith made arrangements to repress the movement. Orders have been despatched to Gen. Harney to employ the whole of the military force destined to the Colorado River, and to keep the Indians in the preserve order. The Cabinet think the disorganizers will be soon quieted.

THE REPORTED MARRIAGE OF UNITED STATES SOLDIERS.—The St. Joseph Journal, of the 21 July contains the following:
Captain Dixon came down on the United States steamer *Miner*, yesterday morning, and reported the loss of many of our soldiers, in a conflict with a very large body of the Cheyennes and Arapahoes, two hundred miles west of Fort Kearney. The messenger who brought the news reached St. Mary's on last Saturday. His name is Vellandier, an old French trapper, whose statements are perfectly reliable. He stated to Capt. Dixon, Col. Carpy and others, that eleven days before he had left Col. Sumner, who told him that he had sent one hundred soldiers and fifty teamsters a little in advance of his main body, when they were attacked by a large body of Cheyennes and Arapahoes, and were slain; that he intended to proceed directly in pursuit of the enemy, and would not pause until he had revenge the loss of his compatriots, and punished the savage hordes who had butchered them.

The Pacific City (Iowa) Enterprise, of July 2, adds the following confirmation:
A trader has just arrived from the mountains, bringing a startling and harrowing intelligence, that an entire detachment of United States troops (cavalry) consisting of one hundred privates, two officers, and thirty teamsters, en route for Salt Lake, had been attacked by the Cheyenne Indians, at the mouth of the Snake River, and that the detachment was entirely annihilated. He gives no further particulars, nor is he able to give us the names of the officers or men.

P. S.—Since the above was written, a train of engineers from Salt Lake has arrived, and has created the distressing intelligence brought by the trader above referred to, but are unable to furnish us with any additional particulars.

The St. Paul (Minnesota) Pioneer, of the 8th July states that a report had reached that town to the effect that Col. Noble's wagon road expedition had been met at the crossing of the Big Sioux by a large party of Yaongian Indians, and their passage across the stream was resisted; and furthermore, that Col. Noble's party fell back, threw up temporary defenses, and dispatched a messenger to Fort Ridgely for assistance. Letters from our correspondent attached to the expedition, down to the 6th inst., are published in to-day's Herald. They mention that the Fourth was celebrated by the party with becoming festivities—that the Indians were encamped ahead of them, but that they were not apprehensive of serious resistance. The Yaongians are said to number five hundred braves. Col. Noble's party consists of one hundred men, well armed with rifles, revolvers, and a howitzer.

Riots in New York.—New York City has lately been the scene of fearful and sanguinary conflicts between two sets of police, and also between riotous parties. The *Sonora* brings an account of another riot which occurred in Second avenue, near Fourth street, Sunday evening, arising out of a difficulty of the Germans with the Metropolitan Police. Clubs, pistols and guns were freely used, and one man is known to be killed, while a large number are wounded.

The riot between Germans and the police of the Second Ward is not yet ended. The friends of the killed and wounded are determined not to allow the police to patrol the ward. During the whole of Monday and Monday night a mob of some five or six thousand persons, all armed, paraded the streets, crying "down with the Metropolitan police." The policemen were all obliged to keep themselves confined within the station-house for fear of violence. Several of the force having been surprised and beaten by the mob, it was thought prudent to let the rioters have their own way, so no interference was offered. Coroner Perrey very courageously went among the excited people and made an appeal to them to keep the peace. He promised them that they should be protected in their rights, and that the innocent would be conducted to the instant satisfaction of every good citizen. The rioters received the Coroner warmly, but refused to allow the police the privilege of stirring from the station-house. The Coroner, however, by every means in his power, to allay the disturbance without any further bloodshed, and declared himself confident of being able to quell the excitement without the aid of the military. About 11 o'clock Monday night Commissioner Draper ordered a posse of five hundred policemen to clear the streets where the rioters were congregated. The police succeeded in performing the task without much difficulty. A slight riot took place, and several persons arrested with fire arms. Their possession was by every means suppressed. The rioters, however, were not deterred, and on Tuesday night the Seventh, Eighth and Seventy-first regiments under arms until midnight, when no further disturbance being apprehended the military were disbanded.

A fearful accident occurred at the Hoboken Ferry, on New Jersey, as it is called, on the 10th inst. The ferry boat, which was carrying a large number of passengers, was coming from the city, the bridge gave way, and the boat was overturned, and a large number of passengers were killed and injured.

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Insurrection in India.

The ship *Mary White*, Capt. Chesebrough, arrived here on the 14th inst. from Hongkong, bringing news from Singapore to June 4th. We copy the following from the *Straits Times* of the 4th of June:

Recently at Meerut eighty-five men were tried for refusing to accept the new cartridges, and sentenced to terms of imprisonment varying from five to ten years with hard labor in irons. The troops were drawn up in line, the sentences read out, and the prisoners stripped of their uniforms, were fettered and incarcerated on the ground. So far discipline has been vindicated, but it is pitiable to dwell on the want of judgment and ability shown by the Commanding Officer of this station, with reference to the events which followed. The punishment inflicted on so large a body of men, for a crime which was known to be innocent, and which was committed by the troops, would as a matter of course rankle deeply in the minds of the latter, and it ought to have been considered a matter of the first importance to afford no chance of revenge. Gen. Hewitt appears, however, to have thought that the best means of restoring discipline was to lodge in jail, for the European soldiers, consisting of the 6th Dragoon Guards, a battalion of H. M.'s 60th Light, together with the artillery sent back to their lines unconscious of the impending evil.

The time from the morning parade to 6 o'clock in the evening was mostly spent by the native troops in rousing themselves by the aid of bhang, and mutual exhortations to a state of frenzy, for at that hour they sallied out, and whilst a part of the 8th Cavalry galloped to the jail and liberated the prisoners, the rest together with the 11th and 20th N. I. commenced an attack on the European residents, who they murdered without distinction of sex or age. Col. Finlay was shot down by the men of the 20th whilst hurrying his own corps. The officers were eagerly singled out as the first victims, and if one could contemplate the possibility of such a consummated act of atrocity which the mind shudders to dwell upon, and the pen refuses to chronicle.

No defence appears to have been thought of. The mutineers burnt all that was inflammable, slaughtered all the Europeans that they could lay hold of, and then marched away to Delhi. At least fifteen hundred of the royal troops were close at hand, and if one could contemplate the possibility of such a force declining to give battle to double their number of Hindus, a glimpse of the havoc that had been made, would have warmed the coldest English spirit to the fighting point. During the time the work of butchery and incendiarism went on, the mutineers must have been disorganized and broken up into small bodies, and what hindered the cavalry from cutting them up to a man? How was it that two regiments marched forty miles almost without hindrance, with a corps of heavy dragoons, a battery of horse artillery, and a battalion of rifles at their very heels? By what use of fern-rod were the Sappers and Miners made invisible? These are questions which the public ask of Major-General Hewitt, and we hope that he may answer them to his credit before a military tribunal.

This outbreak occurred at Meerut on Sunday, 10th inst. The day the insurgents appeared before Delhi, where the 85th, 54th, and 74th regiments with open arms, and began to initiate their example at all points. It had been decided that the mutineers should be of blood, and they cheerfully accepted the offer.

Among the Europeans killed at this station was the Commissioner, Mr. Simon Fraser; and it is a strange coincidence, that his brother, also Commissioner of Delhi, was murdered at the same place a few days before. There have been no European troops at Delhi for a long period, and the whole of the Sepoys having joined the mutineers, resistance was not possible. Had it been otherwise, there was much to be said for the public ask of Major-General Hewitt, and we hope that he may answer them to his credit before a military tribunal.

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From Tehuantepec.

The ship *Chilopa*, Capt. Lockwood, from Minutilla, arrived at New Orleans, recently. Col. Sumner and party from this city had arrived at the isthmus with saw mills and pile-drivers; and were actively engaged in driving piles and laying the foundations of the bridges. When the pile-driver was put in operation it created quite an excitement among the natives, they never having seen anything of the kind. The greater portion of the timber for the bridges is already cut and on the road ready for use. The road having paid all previous claims out of field, and the friends of the enterprise may look for an early completion of the road. The Contractors have the sympathy of the leading men of the isthmus, and can command any amount of native labor that may be required, at 75 cents per day. All the natives exhibit a most friendly disposition, and a willingness to do any thing in their power for the advancement of the work.

From Tehuantepec.

The Panama *Star* and *Herald* of the 31st ult. we learn that the *Sonora*, which has been ordered to the Pacific, will precede the *Merrimac* as the flag ship, and take the place of the *John Adams*.

H. B. M. ship *Albatross* will remain at Panama until further orders, and the *Hesperus* will proceed to San Francisco.

The surveys of the Pacific terminus of the Honduras railroad at La Union are progressing in a most satisfactory manner and will soon be completed.

The steamer *Chilopa*, Capt. J. D. Dow, sailed for Central American ports on the 26th ult. Among her passengers were the Hon. W. E. Venable, U. S. Resident Minister to Guatemala; Don B. Contreras, Vice-Consul of France in La Union; D. B. Hodges for Chiriqui.

The Indigo crop of the State of Salvador for the next year promises to be unusually large and good.

The cholera is raging in the State of Salvador, Sonoma and other parts. At the end of every road in Sonoma sixteen a day.

Affairs in the State of Panama are represented in a lamentable condition. From the Chamber of Representatives down to the lowest Court of Justice, intrigues, illegalities, and abuses are carried on, such as would be permitted in no other country.

Later from Europe.

The work of shipping the submarine telegraph cable was going briskly forward, both on board the *Niagara* and the *Agamemnon*. Upon the latter they were taking in fifty-four miles every twenty-four hours, working day and night, and up to Monday evening, the 6th inst. they had laid out 100 miles on board. The whole was expected to be on board the *Agamemnon* by the 20th July, so that by the 25th the vessel would be on her way to Cork to give the cable.

The following article from the *Daily News* of July 7th, gives full particulars:
The preparations for this grand international enterprise (the Atlantic Telegraph) are now rapidly approaching completion, and it is now possible to believe that by the end of this month the *Agamemnon* and the *Niagara* will have commenced depositing in the Atlantic the cables which will, it is to be hoped, cement the amicable, political, and commercial relations of Europe.

Both these vessels are far advanced in the work of shipping the cable, one at Birkenhead, where Messrs. Newall & Co. are under contract to supply one-half the entire length, and the other at Little Belm Greenhead, where the other half is being supplied from the work of Messrs. Glass, Elliott & Co. of East Greenwich. Each firm has undertaken to furnish twelve hundred miles of cable, and the total distance from shore to shore being 1900 statute miles, there will of course be a surplus of 600 miles—a margin which is believed to be amply sufficient to provide for all exigencies and contingencies which it is reasonable to anticipate.

In the House of Commons the new Test Oath bill for Jews had been passed by a large majority.

The title of Prince Consort has been conferred upon Prince Albert.

Queen Victoria in person distributed the Victoria Cross to those who distinguished themselves in the late war. The presentation took place in Hyde Park, June 26th.

Mr. Dallas, the American Minister, was among those who were introduced for degrees at the annual commemoration of the Oxford University, 24th June.

Two serious accidents have occurred on English railways. Twelve persons were killed and more than 100 wounded.

FRANCE.
The *Monitor* announces that the Emperor and Empress will shortly visit Queen Victoria at Osborne, confining their stay in England to that locality, and maintaining the strictest incognito.

Harvest had commenced in the South of France, and was most productive, and at Marseilles the grain market showed a further tendency to decline.

A decided fall in the price of wines had taken place.

Count de Morny had been appointed President of the Legislative Body.

The poet Beranger is said to be in a dying state. France, at the request of England, is to send out fourteen transports with troops to China.

SPAIN.
Alarming reports were current in Madrid in regard to an alleged revolt among the artillerymen at Malaga, but all that was publicly known, was that a court-martial had condemned a corporal to death, and two soldiers belonging to the artillery corps to severe punishment. The province of Jaen was in a state of fermentation.

ITALY.
An attempt at insurrection was made at Geneva on the night of the 26th of June, but promptly suppressed. It seems to have been pretty general, as besides Geneva, Naples, Palermo, and other large cities were in disturbance. Massini is supposed to have been the originator.

RUSSIA.
The Russian papers announce the discovery of extensive fields of coal and strata of iron—the latter in the Crimea.

The St. Petersburg correspondent of the *Times* says that Mr. Seymour, the American Minister, is recalled.

The *Post* of Paris correspondent writes that a telegraph despatch from Constantinople announces that a Russian steamer, flying the British flag, had entered the Circassian ports of Golemd Jack and Sudjuk Kall, and there seized the merchandise found in several vessels.

PERIA.
Advices from Teheran report that Mr. Murray, the British Minister, had demanded that a regiment of the Indian army should accompany him on his entry into Teher, which demand the Persian government had refused to submit to.

ROBERTY AND MURDER.—A few days ago, says the *Mariposa Gazette*, four Mexican robbers entered a Chinese camp on the Chowchilla river, and demanded of the Chinese all their gold dust. Upon John's refusal, they drew their revolvers and shot one of the Celestials dead on the spot. The Chinese, intimidated by this cruel and unprovoked murder, surrendered to the robbers all their dust, amounting in all to the sum of two hundred and fifty dollars. This occurrence took place near Brown's store on the Chowchilla river, and since the commission of the murder these Chinese have left the Chowchilla and passed through this place on their way to the Merced river, where they are protected from the villanies of the Mexicans by the presence of the American miners.

A *Mexican*—A desperate affair occurred near Santa Cruz lately, in which a man by the name of O'Hara was shot by two brothers named Tarry.

From Santa Clara.

The *San Jose Tribune*, in attributing, in a great measure, the heat which has recently prevailed in that county, to the fire raging in the grass, says: "We have been informed by different gentlemen who have come in from the various points, that at

WHOLESALE DRY GOODS.

TAAFFE, McCAHILL & CO.,
Front street, corner of Sacramento,
SAN FRANCISCO, CALIF.

**IMPORTERS and JOBBERS OF DRY
GOODS AND CLOTHING;**

Have on hand, and are constantly receiving by every
Clipper Ships, from the Atlantic States and Europe,
an extensive and well assorted Stock of **STAPLE and
FANCY DRY GOODS, CLOTHING, &c.** which they
offer for sale at the **VERY LOWEST MARKET
PRICES**, and to which they invite the attention of
buyers.

Particular attention paid to Orders, and goods
shipped with care and dispatch to any point in the
State and adjacent Territories.

San Francisco, March 6th, 1857.

Attention is called to the following articles which
are **offhandy on hand.**

Family Blankets:
10-14, 14 and 12-14 White Ribbon Bound Bla-
nket, various qualities, for sale by
m20-4f **TAAFFE, McCAHILL & Co.**

Mackinaw Blankets:
A large and well assorted stock of White Mackinaw
Blankets, for sale by
m20-4f **TAAFFE, McCAHILL & Co.**

Colored Blankets:
Blue, Red and Grey Mackinaw, in great variety, for
sale by **TAAFFE, McCAHILL & Co.**

Cassimeres and Satinette—

Main and Fancy, a well assorted stock, for sale by
m20-4f TAAFFE, MCCAHILL & Co.

Prints:
English and French Prints,
Merrimack Prints,
Philip Allen's Prints,
Sprague's Prints,
Cocochee Prints, all of the newest styles and color.
For sale by TAAFFE, MCCAHILL & Co.

Housekeeping Articles:
A large and well selected stock of Brown and
White Linen Table Damask,
Do do do do Cloth,
Linen Napkins and Doilies,
Do Towels and Crash,
Russia and Birdseye Diaper,
Irish Linen, for shirting and family use.
For sale by TAAFFE, MCCAHILL & Co.

Flannels:
White flannels, plain and twilled,
Red do do do do
Yellow do do do do
Twilled Flannels, Red, Blue and Grey, in great
variety, for sale by
m20 tf TAAFFE, MCCAHILL & Co.

Shirtings and Sheetings:
Bleached and Brown Shirtings
6-4, 8-4, 9-4, 10-4, 11-4 and 12-4 Sheetings,
Bleached and Brown, various qualities, for sale by
m20 tf TAAFFE, MCCAHILL & Co.

Fancy Goods:

Embroideries, Edgings and Insertings, Bands,
 &c., &c., &c.,
 Plain and Hemstitched Linen Handkerchiefs,
 Dress Trimmings of all kinds,
 Bonnet Ribbons, Lace Veils,
 Black and Cold Dress Silks,
 Fancy and Plain Bareges, Bareges for Veils,
 Black and Cold Crapes,
 Silk, Cashmere and Lace Gloves and mitts,
 Alexandr's Kid Gloves,
 Buck Gloves and Gauntlets,
 Ladies' White and Cold Cotton Hose,
 Children's do do
 Ladies' do do Cashmere Hose,
 Children's do do
 Together with a full and constantly increasing
 supply of all articles in the above line, for sale by
 m20 tf TAAFFE, McCALLILL & Co

Kentucky Jeans and Cottonades--
 Of various Colors and Qualities, for sale by
 m20 tf TAAFFE, McCALLILL & Co

Dress Goods--
 Plain and Fancy Delaines,
 French and English Merinos,
 Black and Colored Alpaca,
 Fine Plain Linseys,
 English, French and American Gingham's, &c.
 sale by TAAFFE, McCALLILL & Co

Clothing:
 Black and Fancy Cashmere and Satinett Pants,

Lucky Jeans and Cottonade do,
 Linen Drill Pants,
 Grey and White Merino Undershirts & Drawers,
 Cotton and Woolen Socks,
 Black and Fancy Silk Cravats and Ties,
 Silk, Linen and Cotton Pocket Handkerchiefs,
 White Linen Bosom Shirts,
 Cal co Shirts, Cotton Undershirts and Drawers,
 Hickory and Linen Check Shirts,
 Grey, Red and Blue Flannel Shirts,
 Denim Overalls and Jumpers, &c. &c. &c.
 For sale by TAAFFE, McCAHILL & C^o.

BOOKS FOR SALE.

WE Have received, and have on hand, the
 following works,—imported by Elder P. P. Pratt
 —Illustrative of the doctrines of the Church of Jesus
 Christ of LATTER-DAY SAINTS: they can be had by
 applying at the office of THE WESTERN STANDARD, 118 1/2
 Montgomery Street.

English.

Voice of Warning, cloth 6 75

do	do	calif	1 00
do	do	morocco	1 75
Key to Theology, cloth	do	do	9 75
do	do	do	1 00
do	do	do	25
Harp of Zion	do	do	9 75
Pearl of Great Price	do	do	50
Glance at Scripture and Reason	do	do	3 40
French.			
Livre de Mormon	do	do	2 00
Une Voix d'Avertissement	do	do	1 00
Le Reflequeur	do	do	2 00
Les Larmes	do	do	52 1
Autorite Divine	do	do	52 1
De la Necessite	do	do	10 etc each
Le Baptême	do	do	10 etc each
German.			
Buch Mormon	do	do	2 00
Stimme der Warnung	do	do	52 1
Gotliche Offenbarung	do	do	52 1

Italian.	
Libro di Mormon	2 00
Danish.	
Mormons Bog	1 75
Welsh.	
Llyfr Mormon	2 00
Athrawiethu a Chyflwyniad	1 50
Y Perl o Fawr Bris	0 50
Cwael	1 25
Bwgrawg	1 50
Malayan.	
Buku a Mormona	2 00
Coleo Hoolaha	0 75

Galland & Caro,
 DEALERS IN
Clothing and Furnishing Goods,
 No. 165 MONTGOMERY STREET,
 Corner Washington, San Francisco.
 Keeps constantly on hand a large and well-selected
 assortment of Clothing and Furnishing Goods, of the
 best quality and latest styles. Call and examine for